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NOTES ON ARRACAN.

(Continued from p. 331.)

Religions of the Inhabitants.

The Mugs and Burmese are Boodhists, and of course images of Guadama and pagodas erected to his honor are the objects of their worship. The moral precepts to be observed by all the worshippers of Guadama are these five: "Thou shalt not steal: thou shalt not kill, (a commandment understood to forbid the killing of all animals, as well as of men): thou shalt not violate thy neighbor's wife, or daughter: thou shalt not lie: thou shalt not drink any intoxicating liquors." Were these requirements but obeyed, how different would be the state of society in Boodhist lands! Other precepts are enjoined upon priests, and all those who wish to acquire the highest degree of merit. The days of worship, of which there are four in every month, one at each quarter of the moon, are observed by very few in Arracan; and the same may be said in reference to all the Boodhist rites. The Mugs are far more parsimonious in expending money in honor of Gaudama, than their neighbors on the eastern side of the mountains. While great numbers of pagodas, temples and idols are fast going to decay, new ones are seldom erected. The reason often given for this is, that idolatry flourishes only when supported by government; and it is true, that many of the pagodas, etc., in Arracan were built by the king and his officers, as is still the case in Birmah. The people here, however, frequently give another reason. They say that a man under the former rule had no security for his money, as it was liable to be seized at any time by the officers of government, so that those who had money preferred to expend it in "works of merit," hoping to reap a corresponding reward in their next state of existence; but that now, as every man is secure in the possession of all he has, the people prefer to invest their money in trade, etc., and make sure of their profit in the present state. Both of these reasons undoubtedly operate, and together, perhaps, go far to account for the decay of Boodhism in this country. I would, however, add another, which is the lack of confidence and interest in the religion of Gaudama, clearly discernible more and more among the people. Sects and parties also are multiplying; and many of the more intelligent and thoughtful of the natives acknowledge that they see indications in the signs of

the times, that Boodhism is soon to lose its influence here entirely. The Mugs are more ignorant and superstitious than the Burmese. The worship of Nats is far from being done away with among them; many, who at other times are strictly orthodox, when visited by alarming illness, which bids defiance to the skill of their doctors, turn to those who profess the art of expelling these supposed authors of disease: Nat feasts are very common. A large part of the population have recourse to amulets, to ward off and heal diseases; use charms to protect them from evil spirits; and practice many other puerile and superstitious ceremonies, which are seldom known among the Burmese. On the whole, Boodhism is evidently far from flourishing in Arracan. There are, however, about six hundred *Poongces*, or priests, in the province, for whom the inhabitants erect comfortable dwellings, called *kyoungs*, and to whom they make offerings of rice, vegetables, etc., sufficient for their comfortable support. The priests attend funerals, and perform other religious rites, and teach the children of their parishioners to read and write: they profess chastity, poverty, and severe self-denial; and are greatly revered by the people, insomuch that parents bow down before their own sons, and treat them as vastly their superiors, the moment they assume the yellow robes of the priesthood. When a priest divests himself of his sacred garment, as he is at liberty to do whenever he chooses, he "becomes a man," and is treated like other men.

The Mussulmans in Arracan profess the same faith as the followers of Mohammed elsewhere; but their practice is very lax and far from orthodox. They have the Koran only in Arabic, which none of them understand, though a few can read it; they are very ignorant of the tenets of their own faith, many knowing only the name of Allah; and the notions and practices of the idolaters around them are adopted by great numbers; indeed, several have entirely renounced the religion of their fathers, and embraced Boodhism. On the other hand, a few mosques are found here and there; Mohammedan festivals are usually observed; and there are, I think, one hundred or more ministers of the Mussulman faith in the province. Still the Muslem prophet has no very strong hold here, and not a few of his followers are ready to acknowledge, that the worship of the Eternal will soon become extinct in Arracan, unless preserved by Christianity. Most of the Mussulman ministers of religion pursue secular callings, and exercise their clerical functions only occasionally.

The Kyens appear to vary very little from Karens in their religious belief and practice. They have a confused idea of a great self-existent Being, subject neither to disease, old age, nor death, who is the creator of all things; but I never heard that they offer any worship to him. They make propitiatory sacrifices to the Nats, and all the friends of the offerer meet to eat the animal sacrificed, in company, as is supposed, with the Nats. It is said that the Kyens also sacrifice dogs and eat them, imagining thus to regain some of the religious knowledge which dogs took from their fore-fathers, by eating their sacred books, written on dried skins! Of a future state, in which there will be a difference between the condition of the good and the bad, they have some vague ideas.

I have learned nothing of the religion of the Toungmroos; but it must be of the rudest kind.

The religious notions and practices of the Kemees appear very much to resemble those of the Kyens, though their ideas of the great Being, superior to all others, are more vague. They too confine their worship to the Nats, whom they suppose to reside in the mountains, and to have an influence over their

health, lives and crops. To propitiate these spirits they sacrifice buffaloes, hogs and fowls, especially at seed-time and harvest. When a Kemece is ill, a fowl is offered to the Nat supposed to cause the illness, not by killing it, but by sending it loose into the jungle. The Kemeecs have no definite ideas of a future state of retribution, though they believe in transmigration. Their mode of providing for the wants of the departed, after their bodies are burned, is peculiar. Near the burning ground they select for every deceased person a small spot of land, where they erect a neat miniature house, in which they deposit a portion of all the goods of the deceased, cooking utensils, spinning-wheels, fishing-nets, tobacco-pipes, etc.; adding a small portion of rice, and even a few fowls in a little cage, with paddy enough to keep them alive a few days.

The religion of the Karens in Arracan is identical with that of the same race in Burmah and the Tenasserim provinces.

Education.

While the Burmese held Arracan, the Mugs were oppressed and degraded to such a degree that they are far less inquisitive and intelligent than the Burmese. The proportion of men here who cannot read is far greater than in Burmah. Intelligent Burmese have told me that in their country nine out of every ten can read; but in Arracan, I should think that less than one half of the men can read, and am not sure that one fourth can. Few women learn to read in either country; not one in a thousand, I should say, among the Mugs. Under the milder rule of the East India Company the Mugs are rising from their degradation, and more of their children are taught. There is still, however, a distressing neglect of the education of children on the part of their parents; and this remark applies to all classes.

The mountain tribes have no written language, and have not learned to read Burmese, so that they are of course immersed in the grossest ignorance. But the circumstances of those who can read only Burmese, are not much better, for they have access to no books which teach true science, or any thing scarcely that is true; absurd tales of Gaudama, Nats, Beeloos, Nigban, etc., are all that there is to read. A learned man, in the Burmese sense, is one who can repeat Pali by the hour, the meaning of which not one in five thousand understands.

Some of the more intelligent natives here are beginning to perceive the errors and absurdities of their systems of astronomy and geography; but the great mass most firmly believe that the sun goes in a circuit over the four great islands, and that night is occasioned by his passing behind Myenmo mount; that the stars are a sort of spangles stuck upon the sky; that we live upon the great southern island, which is nearly four hundred thousand miles in circumference; and other things similar, stated in their sacred books. Some of the people profess to be very acute metaphysicians respecting a man's different minds, their several powers, etc.; others are subtle casuists, and apportion guilt to different acts with the utmost precision. Many of the Mugs are fond of discussion, but they are very apt to jump to conclusions, without having established their premises, and for hours together will reason in a circle, even after their fault has been clearly pointed out to them; it must be confessed, however, that some are rather able in argument, and shrewd to detect faults in the reasoning of others. Although books are tolerably abundant, and there are not a few men here who consider themselves very learned, and are so considered by others, yet ignorance the most profound reigns throughout the province.

The government has made some provision for the education of its subjects, which promises to do a little good, and ultimately, perhaps, will prove an essential benefit. In 1838, two schools were established, one at Akyab, and the other at Ramree, the Honorable Company appropriating five hundred rupees per month to their support. The Akyab school has had a head master and a junior master, both of whom were English, with several native teachers, and from eighty to one hundred scholars, but it is now entirely broken up, principally on account of the unfitness and unfaithfulness of the English teachers. The Ramree school, of which a son of the Rev. Mr. Fink is now the head master, is flourishing; it contains one hundred scholars, the full number allowed by the committee in charge of it, of whom forty study English, thirty-five the vernacular, and twenty-five Oordu. The first English class study grammar, geography, arithmetic, and history, translate from English into Burmese, and vice versa, are improving their reading and writing, both in English and Burmese, and pay some attention to original composition. In all schools under government in India, Christian books are systematically withheld from the English classes, and the teachers are forbidden to communicate to their scholars the knowledge of God, or any of the truths of the Christian religion; at the same time, in some schools, all books in the vernacular languages are heathen, and consequently teach only what is fitted to becloud and degrade the mind of the learner. These restrictions exist in Arracan.

Domestic Relations.

Domestic happiness is scarcely known among the Mugs. Marriage contracts are frequently made by parents for their children while yet very young. Widowers, and young men of full age, however, usually choose for themselves whom they will marry, and seek to secure some return of affection by a regular suit, before the consent of the parents is solicited. Among the Mugs as well as the Burmese, the suitor is always expected to pay a certain price to the parents, and to make a present of clothing and jewelry to his betrothed, according to his ability. After all the preliminaries have been settled, a day is fixed for the wedding, and the relatives and friends of the parties are invited to a feast, at the house of the bride's father, when the bride and groom eat out of the same dish, and are declared to be husband and wife by that act. In many cases marriage has taken place but a few days, before those violent family quarrels commence, which are so common in Arracan. It is not very unusual for the husband, in a fit of rage, to drag his wife about the house by the hair, at the same time kicking or beating her most brutally, even to such a degree, at times, as to endanger her life; and on the other hand, the wife often uses to her husband the most loathsome and irritating language. One cannot be surprised, therefore, that divorces are extremely common; and there is scarcely any obstacle in the way of procuring them, whether both parties or only one of them desire to break the marriage bond. If both parties desire a divorce, they have only to go before a village assembly, and make a declaration of their wishes; their property is then equally divided, and they separate, probably to re-unite as soon as their displeasure at one another abates. Should the husband desire to divorce his wife, he must give up to her all their property, assume the wife's debts, and leave the house with nothing but the clothes he has on. Should the wife desire a divorce from her husband, she has only to tender him twenty-five rupees before some of the village authorities, which in ordinary cases he is bound to

accept; or at most, she returns the ornaments given to her by her husband, and restores the money he paid to her parents; after which the divorce is completed by the wife's breaking a pawn leaf into two parts, eating one of them, and giving the other to her husband. In all these cases, the children are allotted according to their sexes, the boys being given to the father and the girls to the mother. As might be expected, considering the character of parents, the children grow up passionate and vicious. A parent occasionally chastises his child, but only in anger, by stamping upon him, or cruelly beating him with whatever comes first to hand, and the child is usually rescued from the enraged parent, either by the other, or by the neighbors; if he can manage to run away, and keep aloof till the passion of the parent subsides, he has nothing to fear, whatever may have been his fault.

Polygamy, although perfectly lawful and respectable, is not generally practiced in Arracan.

Parents and children, both married and unmarried, often live in the same house, and not unfrequently three generations constitute but one family. But too many causes of discord exist to permit such a family, or indeed any in Arracan, to be truly and permanently happy.

Dwellings, Dress, and Mode of Living.

The houses of all classes in this province are built of bamboo, and covered with leaves. The posts are set in the ground, about two feet, and the floor is usually raised five or six feet above it. In each house is an eating-room of considerable size, a small cooking-room, one or two sleeping-rooms, and frequently a small room or two, in which rice and other things are stored. The average cost of these houses may be estimated at about thirty or forty rupees; and although they are in many respects wretched habitations, yet the natives having never been accustomed to better, appear to be satisfied with them. A full and very decent dress for a man costs three or four rupees, and that usually worn, not more than half so much; the expense of a woman's dress is about the same. Children do not usually wear clothes, till they are six or eight years old. Men, women and children generally have but two suits of clothes a year, and are most of the time very filthy in their dress. The expense of food varies slightly in different places, but I think it is on an average three or four rupees per month, for a man and wife with three or four children. Of course, many expend for house, clothing and food far more than the amounts mentioned, while not a few spend even less. All the household furniture of a respectable native is, in general, not worth more than five or six rupees.

Many of the people who live near streams, have boats which cost twelve or fifteen rupees, and several have those that are worth four times that amount. A few, about twenty I believe, have large boats that cost one hundred and fifty or two hundred rupees, in which they go to Calcutta, Rangoon and other distant places, to trade. Most farmers own one or two pairs of buffaloes, or oxen, though many do all their work with hired cattle. A few cows are kept for breeding, which are milked only where there is a foreign population to whom milk can be sold; in such places, a few goats are also kept. Around most of the houses a few fowls are found, which are raised to sell to foreigners, as Boodhists seldom kill animals, particularly domestic ones.

Beside the above mentioned articles, few of the people of Arracan possess any property of value; nearly all complain of their poverty, and the complaint

is to a very considerable degree well founded. Still, most families keep a string of rupees to ornament the necks of their naked children, and also furnish them with silver ornaments for their wrists and ankles; and when the children are ten or twelve years old, an expensive feast, with music and dancing, is made, at the ceremony of boring their ears; considerable expense too attends the marriage feasts, as well as those made when boys assume the yellow cloth, for the purpose of pursuing the more advanced studies at the kyoungs. Feasts are often made on other occasions also, and those who can afford it, sometimes give theatrical entertainments, which consist of an exhibition of puppets on the stage, while the dialogue is recited by players behind the scenes. With these entertainments the natives are delighted, and they often sit the whole night to witness them. Most persons are sure to lay by a sufficient sum of money to ensure them a decent burial or burning,—the latter being the more common, at least in the case of persons of much respectability. This money is expended in gilding and ornamenting the coffin, hiring musicians to attend the funeral, purchasing offerings for the attending priests, and making a feast a few days after the funeral. Some leave to their heirs a few hundred rupees, and a very small number some thousands; the majority have nothing to leave. On the whole, while it must be acknowledged that most of the inhabitants of Arracan are poor, they seldom suffer for any thing which their habits have rendered necessary to them, and the circumstances of many are yearly improving.

The British Government in Arracan.

The civil administration of the British government in Arracan is conducted by a Commissioner, with four senior assistants and one junior assistant. The Commissioner has a general supervision over the whole province, and his recommendations usually decide the amount of taxes, and all other questions pertaining to revenue, as well as the expenditures for improvements within the province, and almost every point touching its interests. He resides at Akyab, and holds a court there daily for the trial of appeals from the decisions of his assistants; and in cases of murder, arson and some other crimes, he has original jurisdiction.

The province is divided, for the purposes of government, into four districts, the Arracan, more frequently called the Akyab, and the Ramree, Aeng and Sandoway. Of these, Akyab is far the most populous and important; it contains about 136,000 inhabitants, and 950 villages; the Ramree district contains 63,000 inhabitants, and 424 villages; the Aeng, 24,000 inhabitants, and 156 villages; the Sandoway, 34,053 inhabitants, according to the census taken at the close of 1842, and 116 villages. The town of Akyab, containing 5,000 inhabitants, is the capital of the district of the same name. The civil courts of that district are held there, as well as the commissioner's court, and there are the head quarters of the Arracan local battalion. The capital of the Ramree district is a town of the same name containing 6,580 inhabitants. The town of Aeng, near the foot of the Yoma mountains, was formerly the residence of the assistant in charge of the Aeng district, but a few years since, Kyouk Phyoo, which now contains about two thousand inhabitants, was added to that district, and made its capital; this town is also the head-quarters of the regiment of sepoy's stationed in the province, and of the departments charged with the superintendence of the marine, and of the manufacture of salt. Sandoway, a town of 1,658 inhabitants, is the capital of the district of that name.

The people generally are well pleased with British rule, and often contrast the security of property and life which they now enjoy, with the extortions and violence so common in former days. As far as the intentions and efforts of the English functionaries are concerned, little complaint is made by the people, but they still suspect the native officers, from the highest to the lowest, of bribery and injustice, and I fear, in very many cases, with good reason. Still, that a very decided change for the better has been manifest since the province fell into the hands of the East India Company, no one can deny. At that time, agriculture was limited by the wants of the inhabitants, and commerce was unknown. Now, there is rice grown for exportation, which gives employment annually to sixty or seventy thousand tons of shipping; a considerable trade in salt is carried on; and commerce in several other articles is begun. The effect which these changes must have to increase the wealth and happiness of the people of Arracan is apparent; and the rice exported to the Madras coast furnishes most desirable relief to the inhabitants of that part of India, sometimes actually saving them from starvation; the trade in salt, too, confers substantial benefit upon the people of Chittagong, Dacca, etc. Gang robberies and other acts of violence and bloodshed, so frequent in former days, are now almost unknown; taxes are for the most part moderate and uniform; trade is unfettered. The Yoma mountains are so distinct and indisputable a line of demarcation between the Company's territories and Burmah, that border difficulties are scarcely possible. These and other causes combine to give the people confidence in the stability and protection of the government, and the consequence is a marked improvement in the condition of the inhabitants, and a rapid increase of the population.

“Numbers of the descendants of those who fled in troublous times from their country, and settled in the southern part of Chittagong, the islands of the coast, and even the sunderbuns of Bengal, are gradually returning. During the northeast monsoon, boats filled with men, women and children, with all their worldly goods, may be seen steering south along the eastern coast of the bay of Bengal, to the land their fathers abandoned thirty or forty years before.” Individuals and families are also constantly coming in from Burmah, and numerous Bengalee emigrants from Chittagong are every year settling in the Akyab district. The ratio of increase by births I have had no means of ascertaining. In the Ramree circle, containing 7,600 inhabitants, the births for the year ending Dec. 16, 1837, were,—of males 128,—of females 159, that is, 287 in all. The deaths during that year were a hundred and thirty-three, of which thirty-nine were of persons five years old, or under, twenty-five of those between five and ten years of age, and sixteen of those between ten and twenty. It is to be remembered that the census is taken by native officers, who, though very correct in their returns of taxable inhabitants, are very lax and careless in giving the number of the old and infirm, and of bachelors, women and children. These are always rated, as I think, far too low. Probably the present population of the province is not far from three hundred thousand. Very liberal measures have recently been sanctioned by government, which are adapted greatly to extend the cultivation of wild lands; and a better quality of rice and cotton has been introduced. These improvements will conspire with other causes already mentioned to increase the population, wealth, and happiness of the province.

NOTE ON THE MAP OF ARRACAN.

The Map of Arracan on the opposite page is reduced from one prepared by the Rev. L. Stilson, now of Maulmain Mission. Mr. S. has also annexed the following remarks :—

The coast from Chittagong to Sandoway, including numerous creeks, is a very carefully reduced copy, from the best charts yet published. For that part below Sandoway, as no regular and accurate survey has yet been made, a tolerably correct map by Pemberton and others has been mainly followed. For sundry additions and corrections in that part I am indebted to notes by Captain A. P. Phayre and Rev. Mr. Abbott. To the former gentleman I am also indebted for the best sketch of the Koladon, above the mouth of the Mee river, and for the source of the Mee river. In filling out the interior, a score of maps have been consulted, some of which were drawn by Europeans, and others by natives. Consultation with natives who are familiar with the numerous creeks and islands, has served to correct some mistakes as to names, and in some cases as to the positions of small rivers; yet I seldom trust to their judgment for distances. It will of course be understood, that no accurate survey of the interior beyond the deep waters of the creeks has ever been made.

With a view to fixing points in the map as to latitude, I have always improved every opportunity, when visiting different parts of the province, to take a meridian altitude of some heavenly body, and thereby to determine the latitude of the place. But my travels have been too limited to enable me to add much to the map, from personal observation. With care, I have obtained among others, (not important to be mentioned,) the following latitudes:—

Chitsa's Village,	21° 6' 30'' N. Lat.
San Kwan's Village,	20° 32' 00'' "
Taroke,	20° 34' 00'' "
Arracan,	20° 35' 00'' "
Tonko,	20° 15' 30'' "
Cruda,	20° 18' 00'' "
Sandoway,	28° 28' 19'' "

The following latitudes and longitudes are given in the chart of D. Ross, corrected and published in 1839:—

Akyab,	20° 8' 12'' N. Lat.	92° 56' 00'' Long.
Kyouk Phyoo,	19° 26' 23'' "	93° 35' 00'' "
Ramree,	19° 5' 35'' "	93° 54' 00'' "
Sandoway,	18° 28' 40'' "	94° 56' 30'' "
Arracan,	20° 35' 00'' "	93° 3' 30'' "
Aeng,	10° 49' 35'' "	94° 4' 30'' "

On the whole, much care has been taken to render every part of the map as correct as possible; but that it contains no error, it were folly to pretend, since only a minor portion of the province has yet been surveyed, or even visited, by Europeans. It was drawn in compliance with the special and urgent request of our departed friend, Rev. Mr. Comstock, and was designed to accompany his Notes on Arracan.



MUTUAL CONFIDENCE AND SYMPATHY GROUNDS OF MUTUAL ENCOURAGEMENT.

An Address by Rev. S. B. Swaim, pastor of the First Baptist Church in Worcester, Mass., to Rev. A. H. Danforth, missionary of the A. B. Missionary Union; presented on the ordination of Mr. D. to the Ministry of the Gospel, Worcester, Oct. 26, 1847.

MY DEAR BROTHER—

It may seem hardly fitting that the same presbytery who have laid these official responsibilities upon you, should also tender to you a fraternal recognition of them. What knows a minister in Massachusetts of the toils or trials incident to the life of a Christian teacher, in so different and far distant a field of destination as what you anticipate? On these shores, the light of Christianity has shone for more than two centuries. Under its benign influences have grown up every where Christian churches, Christian laws and usages and public sentiment, civil and religious freedom, benevolent as well as free institutions, and, in the corresponding progress of art and science, numberless facilities for the wider dissemination of the blessing—all advantages in our favor which you will hardly presume to expect.

And yet the work of true and faithful Christian teachers is every where essentially the same. No local circumstances can so modify or affect it, as to prevent their mutual appreciation of its responsibilities, or a fraternal interchange of sentiment and feeling touching its brighter or darker aspects. The original instance indeed, which is claimed as divine precedent for this ceremony, was not unlike what this congregation now behold. "When James and Cephas and John perceived the grace that was given unto Paul, they gave unto him and Barnabas the right hands of fellowship, that *they* should go unto the heathen," while remaining themselves with the "circumcision:"—thus declaring them *fellow-laborers*, bound to them by fellow feelings, though destined to a quite different field; and thus declaring confidence in their qualifications for it, sympathy with their benevolent and adventurous aims, and the sincerest concern for their welfare and success.

It is not without such meaning, I trust, that I proceed, my brother, to give you in like circumstances the like cordial expression of our confidence and affection. From the clear and consistent narrative we have had of your conversion to the truth, of your belief in what it embodies essential to godliness and to salvation, of your reasons for wishing to proclaim it among the Gentiles; from what we know of you personally, and by report of them who know you better, we are ready to declare our unqualified regard for you as a Christian ambassador. We believe that the love of Christ has constrained you to inquire seriously for duty in this matter, and that, in view of the appalling condition of a world yet lying in wickedness, you feel "a necessity laid" upon you to engage in this particular department of ministerial effort for its redemption. We are the better satisfied from knowing that this decision is the result of no sudden or impulsive feeling, but of an early choice, which you have adhered to and cherished during a long and laborious mental preparation; and that it still animates your bosom as a ruling passion, unperverted by temptations to a lucrative calling, unaffected by many easier and more alluring situations of usefulness in this your native state, or even by the pressing demand for laborers in our great western harvest. How can we do otherwise than accord to you honor and love for decision and denial, for piety like this? How dare we hesitate to bid you

God-speed in your benevolent work? Receive then, my brother, this appropriate token of our regard for you in this capacity and endeavor.

I bid you welcome to this ministry. You have manifestly been called to it by the Great Head of the church, and separated by the Holy Ghost, that you "should preach among the Gentiles the unsearchable riches of Christ." In the name of all these pastors and brethren I salute you. They are rejoiced to have the churches of the county of Worcester represented by another minister of the Cross on distant shores. And I bespeak for you a no less glad reception in behalf of all your brethren in this Commonwealth, and of the faithful and true throughout our wide-spread denomination. Many whose faces you have never seen, and whose personal greeting and farewell you will never have, will be made by this day's transactions familiarly acquainted with you, and will feel inspired with the liveliest sympathy for you, from mouth to mouth, until you shall have fulfilled your course. And will not the men of God already in the field, falling prematurely under accumulated toils, likewise begin to thank God and take courage, with this fresh evidence that their repeated appeals for the perishing are not altogether in vain? But, my brother, I bid you a still heartier welcome in the name of Nidhi Levi, and his little company of Assamese brethren, who but a few months ago made the affecting appeal;—"We are sorry to say that we have waited to see new missionaries, and have not seen them. The harvest is great and the laborers few. We beseech you to send more laborers to this field, that these poor precious souls may live, and they who are now the slaves of Satan, may be accepted in the kingdom through the means which American Christians may employ. O thou man of God, why art thou so slow to help! Didst thou not know that the Lord hath raised thee to preach the gospel in every nation? Who will cast in his lot with these few missionary servants, saying, with a ready mind like Isaiah the prophet, 'Here am I, Lord, send me,' to declare thy truth to the poor Assamese. Now, O people of God, take your sharp sickle in your hand, and come over and reap, for the harvest is fully ripe. When Mrs. Brown returns from America, we hope to see four or five new missionaries with her."

And you, my brother, are one of that number who have responded to the call. You are *not* the "man of God who is slow to help." A year sooner than you would have felt justified under other circumstances to leave your country, you are willing to cast in your lot, sickle in hand, with the Assamese. So be forward to do. In that field of your choice and cherished expectations you will meet a more than brother's welcome. That faithful band of native disciples, though now strangers to your very name, will hail your arrival as the coming of Titus, and will give you the hand of fellowship with an intenseness of cordiality which our hearts can never feel.

But be reminded, my brother, it is the *labor* of the harvest to which you are invited, and for which you go; yes, a labor, a work, and not of magnitude only, but of difficulty. Oh how arduous, how exhausting, and to the eye of sense how discouraging this work any where! How difficult even in Christian New England to persuade men to turn from their evil ways, to believe in Jesus Christ and be baptized! What errors must be uprooted, what prejudices overcome! What prayer, and patience, and solicitude, are required at every point to save even the hopefully converted from apostasies, and to present them blameless in Christ Jesus! Strange truly, if you think to find sinners in Assam all obedient to the faith, or find any thing but strong holds of unbelief, not to be pulled down without a struggle and weapons made mighty through

God! Most assuredly, it is a "work of faith" on which you enter, as well as a "labor of love."

And yet, my brother, it may be prosecuted with all the "patience of hope;" and it becomes me also to greet you with the bright prospect of success and reward that awaits you, if only faithful to the vows which have now been sealed upon you. You know, God *can* "cause you to triumph and make manifest the savor of his knowledge by you in every place." He has thus approved the labor of others, far, far beyond their faith. And how will your heart be enlarged, and will bless the hour and spot which witnessed your prayer and your resolve for a missionary's charge, if within ten years from this date you shall be writing us entreaties for men to help you baptize, and gather converts, and to feed them with knowledge and understanding! Yet if you shall only be permitted to prepare the way for such results, like Abraham you may anticipate their day, and be glad. And how richer the joy of the final realization, when the sowers and the reapers shall rejoice together! Oh this last, this best, this surest of all compensations for time and talent that may seem to be spent for nought! Blest assurance this! Is it not enough to cheer and animate you, to nerve you to the work, amid all changes of place or prospect, good report or evil report?

I am aware, however, that while you remain in the flesh, partaking of its affinities and weaknesses, you will be glad to receive some support of human sympathy; you will need the prayers, the confidence and coöperation of your brethren. And I ought, I must encourage you to expect it. Surely these churches and pastors, who have so readily sanctioned your decision to go to the Gentiles, to turn them from dumb idols to the service of the living God, will not be insensible to the important obligations implied on their part. I may then pledge to you their fidelity. Until we have as good reason to doubt what we now believe concerning you, you will remain highly esteemed by us in love for your work's sake. Be assured, that no rumors of fault, no suspicious intelligence of your character and operations, will fall lightly on our ears, much less find place in our hearts. Though we have slight and infrequent or even no accounts of your labors and success, we shall not doubt that you are somewhere taking heed to this ministry, in order to fulfil it, to the best of your abilities and circumstances.

We will do more than this. We will plead the cause with God, and with his people, and will unite in every feasible measure to sustain it. We will read and ponder your suggestions, second your wishes, and by all practicable means endeavor to fulfil your expectations, that men may be saved and the Redeemer glorified. We will remember you in our monthly meetings, in our annual convocations, and in all our fraternal gatherings. And, my brother—if this audience will allow me to add—in the exercises of *this* sanctuary, in the closet and family devotions of this people, surely the prayer for missions will be prompted by a new impulse. Though your acquaintance and nominal connexion with them is recent, it is one of more than ordinary interest to them. For as you depart, you bear upon your arm, to be identified with you in all the chequered good and ill of this holy work, a child of theirs, a sister beloved; one who in this sanctuary found joy and peace in believing, who at this altar gave herself unto God and unto his church by the will of God, one whom this hand laid beneath the yielding wave, and welcomed to this table of the saints; one now given to you, for aught we know, in answer to our repeated prayers to the Lord of the harvest! Shall we forget you, thus bound to you by the dearest ties as well as weighty obligations! Then may our right hands forget their cunning! Then

may God forget us, and, in some exigency of loneliness and suffering unbelieved, leave us to learn by experience the value of sympathy, of Christian friendship, of church obligations.

No, my brother, take us to record this day before God, that this band of fellowship for you, as a Christian and minister, declares our regard as pastors and churches, as brethren and sisters, all of like precious faith with you; our confidence in your talents and integrity; our honor and respect for your self-denying purposes; our fidelity to you in this responsible work for God and the souls of men; our hearts' desire and prayer to God that you may turn many to righteousness, and shine as a star forever in the firmament.

And now, brethren and sisters,* who are all alike intent upon a mission of love to the perishing, bound to one another by this common sense of obligation to the Savior, by common expectations of life and destiny, it remains for me to give you all in behalf of Christ's people a parting Christian salutation. A few days hence, your feet will stand on the deck of the gallant vessel that will bear you away from the shores, to which in all probability you will never return. What can I say to you appropriate to these affecting circumstances?

We are all impressed at once with the fact, that you part from what you tenderly love, from the homes and sanctuaries of your childhood, from all your circles of youthful friendship, from a thousand endearments to refined and religious sensibilities. All these sacrifices you anticipated, and in now laying them upon the altar, you act cheerfully, deliberately, conscientiously, and, as you believe, wisely and right. But the suspicion may possibly steal amid your thoughts, at least when you shall begin to realize your privations, whether this decision of yours really meets with the cordial concurrence and approval of others. A word here may be fitly spoken. Many, I doubt not, unable to appreciate your benevolent aims, will consider your course extremely injudicious, to thus seek for opportunities of usefulness abroad, while so many exist at home; some, not improbably, will declare you visionary, absolutely "fools for Christ's sake," for attempting what is uncalled for, so much to your own personal cost. But, beloved, the hearts and sound judgment of others are with you. They feel assured that you act not only conscientiously, but right, and that in this decision you give the best of testimony that you please God. You observe the great commandment of our Lord as apostles understood it, as their illustrious "Acts" have explained it, as faithful and righteous men in every age have regarded it, whose names are cherished among the most precious legacies of the church.

Judging by that broad commandment, with the brilliant commentary upon it given in the remarkable successes of nearly all missionary operations, far more reasonable the doubt, whether so many deciding to be useful at home, do not decide in the wrong; and whether the little success proportionate to talents and labors here expended, be not owing to this seeming attempt to surpass the wisdom of the divine plan. But you, Christian friends, may be ever free of such anxieties. Your commission to teach at all, is your justification; the example of acknowledged wise and good predecessors, your ample defence. That you, my ministering brethren, are "in the line of apostolical succession," is beyond question, however difficult be the solution of that problem for others. Your work bears you witness. And that you are in the line of duty, and of the most probable usefulness, we are constrained most religiously to believe, and shall

* Rev. Messrs. I. J. Stoddard and W. Moore with their wives were present, and had just received with Mr. Danforth the instructions of the Board.

continue to believe when far separated from you; and it will add to our occasions of thanksgiving to God, that the spirit of primitive and true Christianity, which would "disciple the nations," and preach the gospel where Christ has not been named, is not extinct. Let this be *your* conviction, free of every suspicion or regret, and in any hour of affliction, trouble, adversity, or other trial of your faith, be your consolation and support.

You are liable, however, to anxieties of a deeper and more serious character. You feel, with the devoted Dean, but little solicitude for what personal inconveniences, trials, or reproach may attend you, compared with that growing out of the cause, the *cause* which has brought you to this position. Though you doubt not whether yourselves will be sustained in this enterprise, at least as far as dollars and cents can do it, you may be disposed to query, and certainly with too much occasion for it, whether the spirit of missions will continue to prevail at home, and so mightily *grow* and prevail, as to meet your appeals for new laborers, new means and appliances, as the fields around shall begin to whiten unto harvest—to meet at least your appeals for reinforcements, who may enter into your labors, perpetuate the influence of your hands, and save your dying moments the bitter apprehension of having laid foundations at all this sacrifice, upon which no superstructures may ever rise. Could I insure you on this point, I am confident it would be imparting to you all the consolation you desire.

But, beloved, I am no prophet, to foretell what certainly shall be. Nor can I guaranty that the denomination, or even a solitary church, will do all that duty may require; nor guaranty any thing but the faithfulness and loving-kindness of God. And yet there is something in the visible, and actual, which seems to warrant this high degree of faith, and this unreserved missionary outlay. Since our denomination began to act on the divine plan of entering "regions beyond," the tide of their successful experiment has rolled back upon them with signal fulness. Their numbers have increased beyond all precedent, and their resources, intellectual and pecuniary, have been multiplied a thousand fold. They are undeniably *able* to meet the most extensive demand, which the Providence of God would seem likely to make upon them. And *will* they not do it? Standing on this high vantage ground already gained, with all the successes of the past, with so many facilities now at hand, literary, mechanical, commercial, and with a highway to "the nations" opening all over the world, will they "not come up to the help of the Lord, *to the help of the Lord* against the mighty," aye, the mighty, still entrenched in their strong holds upon every hill-top of heathendom, and defying the yet timid assaults of Christian heroes?—then will curses more fearful than ever threatened Meroz await them, and they shall not escape. Then, with fulness of bread, will they have leanness of soul; then will heresies, and strifes, and pride that goeth before destruction, infest them;—then will He, who is the Alpha and Omega, remove their candlestick out of its place, and give their now fair heritage to others better worthy to occupy it.

But, beloved, I am persuaded otherwise, though I thus speak. The cause of missions, so plainly and preëminently the cause of God, and truth, and salvation, has deeply infix'd itself in the hearts of the churches; and their hands are committed to it, and they cannot go back. The results of thirty years' experiment, notwithstanding incipient difficulties, and besetments, and various adverse influences from unreasonable men, have rebuked their unwilling faith, and demonstrated the entire practicability of the missionary enterprise.

Too many members of the body of Christ, I admit, have all this time been merely lookers on; and, at a time when they ought to be teachers, have need to be taught what be first principles on this subject. They, virtually, forbid you to speak unto the Gentiles that they might be saved, unless they expect you to go on this warfare at your own charges; and they constitute perhaps a numerical majority in the denomination, if not in every church. I say it with weeping, yet with truth. Those, however, who constitute the main reliance and hope of the cause any where, are all identified in spirit and work with you. Pastors, with scarcely an exception, are with you, and evince a sanction and sympathy in your favor quite different from that which first attended Judson and his pioneer associates. Among them are men of wisdom and experience, and tried worth, who have borne the heat and burden of the day; not weary of it, but the more patient and faithful and true. Their counsels and example have been enlisting a large amount of youthful energy in the churches, ready to push on their matured plans with redoubled vigor. Men of industry and enterprise are with you, and they bring in their hard earnings from the field, and the workshop, and counting-room, with a liberality of which their fathers never dreamed. Even tiny hands are taught to open for the missionary collection, as their first lesson in benevolence. Men of influence and eloquence are with you. They write and speak and devise and execute, with the energy of men determined on success. And then honorable women, not a few, for works of mercy and affection always to be relied on, "last at the cross and earliest at the grave," are ready to cast their "two mites" into the treasury, or to break the alabaster box, to honor their Lord. All these will meet you regularly at the mercy-seat, spread out your appeals before God, rejoice in your successes, sorrow in your sorrows, and feel anxieties second only to yours—anxieties they cannot relieve without giving you substantial aid.

But, beloved, the best of all is, God is with you. His is "the kingdom and the power." Hath he said and will he not do it? "Always, even unto the end," is His explicit assurance at whose bidding you depart. He is a friend who sticketh closer than a brother.

"Which of all our friends, to save us
Could or would have shed his blood?"

And he was a propitiation not for our sins only, but also for the world. He came as a light to the Gentiles, and numbered them among the sheep of his fold. Be the glad tidings of his love

"Armed with the Spirit's power;—
Ten thousand shall confess his way
And bless the saving hour.

Beneath the influence of his grace
The barren wastes shall rise,—
With sudden greens and fruits arrayed,
A blooming Paradise."

The hour is rapidly wasting to close this interesting interview. Your fields of operation have been designated, your work is before you. Be your thoughts hence directed to it,—as a work you are straitened to accomplish. You may all, like Carey and Judson, enjoy the distinguished honor of long and extensive usefulness. How full of comfort will be the reflection upon it, how full of joy your anticipation, when you shall have finished your course, and the time of your departure shall be at hand! Or, like Colman and Wheelock, Boardman

and Martyn, Ann Judson and Harriet Newell, your suns may go down while it is yet day! Or, like the devoted Thomas, and Munson and Lyman, a mysterious Providence may arrest your steps, ere you scarcely reach your destination. If such be the will of the Lord, be it so. No less acceptable to Him, no less honorable in our eyes, to your zeal, your loftiness of purpose, and your well-spent life, will appear the offering you make to-day. Not less certain your reward, or brighter your crown.

Go then, beloved, bearing the precious seed of gospel grace. Cast it upon the waters. In due season ye shall reap, if ye faint not. Bought yourselves with the precious blood of Christ, how reasonable the service to glorify him in turn, with a living sacrifice. And how can you better fulfil this duty, than by this strictest obedience to his commandment? Go then with rejoicing. Teach the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost;—teaching them to observe all things whatsoever he has commanded you.

As we now bid you adieu, we commend you to the word of his grace, that unerring directory of your faith and obedience, that all-sufficient source of consolation and counsel. We commend you to the special keeping of the Shepherd and Bishop of your souls. May his kind Providence bear you safe on the billow, and bring you to your desired haven. May his grace keep your minds in peace, your hearts from every evil, make you faithful unto death, and give you a crown of life. And when the drama of this world shall be closed, the wickedness of the wicked brought to a perpetual end, all their noise of revelry gone, and when the children of this world, with all *Christian* devotees of pleasure, shall in their life-time have received their good things, yours will be the unspeakable felicity, having suffered with Christ, to reign with him forever and ever.

American Baptist Missionary Union.

BURMAH.—*Letter of Mr. Judson.*

The letter from which we make the following extracts was dated at Rangoon. We leave it to make its own impression, assured that its thoughtful perusal must compel many hearts to prayer, and, in view of its closing statement, to deep humiliation.

Suspension of public worship—"The heathen rage."

May 20, 1847.—This is the first Lord's-day on which I have had no regular worship. A private order of government was issued day before yesterday, to have the house I occupy watched by police officers, in order to apprehend any who might be liable to

the charge of favoring "Jesus Christ's religion." Seasonable information was communicated to me and the disciples by friends at court, so that they have all escaped for the present. None came near me, except two from the country; and with them I had a very interesting and affecting time, in a private room; and they got off undiscovered. Four Karen lads, who had been waiting for a passage to Maulmain, decamped before light this morning, for their native jungle.

The vice-governor of the place, who is indeed the acting governor at present, is the most ferocious, blood-thirsty monster I have ever known in Burmah. It is said, that his house and court-yard resound, day and night, with the screams of people under torture.

Even foreigners are not beyond his grasp. He lately wreaked his rage on some Armenians and Mussulmans; and one of the latter class died in the hands of a subordinate officer. His crime was quite a venial one; but in order to extort money, he was tortured so barbarously that the blood streamed from his mouth, and he was dead in an hour.

I am afraid, that, while the present monster is in power, I shall not be able to convene the disciples for worship, as hitherto. He is, however, only acting on the orders which are understood to be in force all over the country, proscriptive of the Christian religion. I feel the blow most deeply, for I had just succeeded in reorganizing a little church out of old materials and some lately baptized, amounting in number to eleven, nearly all pure Burmese; and last Sunday I had an assembly of above twenty. Several new ones were expected to-day; and two would probably have been baptized. I had become so attached to the little church and assembly, and so glad on every returning Lord's-day to lay aside my tedious dictionary labors, and spend all the day in obtaining and communicating spiritual refreshment, that the present interruption seems almost too hard to bear. However, I hope to do something yet in private, to aid a few perishing souls, who are struggling through darkness and terror, to find a way of escape from the more dread darkness and terror of eternal death. But every thing must be done in private. Not even a tract can be given publicly. That point I ascertained a few years ago, on a visit to the place, which, I believe, I never mentioned in writing home. In order to test the real extent and efficiency of the king's order, prohibiting the distribution of books at Ava, I opened a box of tracts in the front part of the house where I was a guest for a few days. The people took them greedily; but in less than an hour my assistant Ko En was arrested and placed in confinement. It cost me a great deal to get him free; and when he was released, it was on condition that he would give no more tracts. This time, therefore, I brought no tracts for distribution, and have confined myself to private conversation, except convening an assembly for worship (and that in an "upper room") every Lord's-day.

Baptism of a convert—Respite for a season.

Mr. Judson again writes:—

June 6. Lord's-day. No formal worship; but a fine young man whom we had concluded to receive into the church, son of one of the oldest converts, spent the day with me, in company with two or three others; and just at night we repaired to the remote side of the old baptizing place, and under cover of the bushes perpetrated a deed which I trust our enemies will not be able to gainsay or invalidate to all eternity.

8. Yesterday morning, the young man, on returning to his residence, a few miles distant, met his father under arrest, in the hands of the myrmidons of government, on their way to the court of the governor,—not, I was glad to learn, the ferocious vice-governor above mentioned. One of the converts ran to give me notice; and for two or three hours I sat expecting the worst. But the blow was averted as suddenly as it was aimed. "What have you brought the man before me for?" said the officer. "To be examined on a charge of heresy and frequenting the house of Jesus Christ's teacher," said the leading accuser. "On what authority?" "Here is your written order." "What—who—I have given no order. It must be one of my petty clerks. It is all a mistake. Go about your business." "I thought it strange," rallied the arrested, "that you should summon me on a charge of heresy, as it is well known that I worship the true God." "God," said the officer, rather nettled, "worship any god you like"—"or the devil," promptly added a virago sitting on an official cushion, at his side,—"if you villagers just pay your taxes, what more do we want of you?"

As near as we can ascertain the truth of this strange affair,—the officer, after sending off the order early in the morning, not entertaining the least doubt that the measure would be approved, as the religion of Jesus Christ is understood to be universally proscribed, stepped, however, into the government house and reported what he had done; and the governor, remembering his pledge to me on my first arrival, quashed the proceedings. Thanks be to God.

And this is not the first favor he has done me, as I have just learned by a very private confidential communication from a sworn employee of govern-

ment, a friend of mine, though not of the cause. A few days since, one of the highest members of government represented to His Excellency, that two or three years ago, under the administration of his predecessor, three of these heretical teachers (he meant brethren Ingalls, Stevens and Vinton) came from Maulmain, with the intention of effecting a settlement in the empire; that he mentioned their arrival to the then governor, who left their disposal entirely in his hands, on which he ordered them out of the country; and that the said teachers then pretended they had not come to stay, and immediately took their departure. On hearing this, the governor kept his head bent over his breakfast and made no reply. And the officer, feeling that he had not sufficient encouragement to bring forward my case, withdrew to wait for a more convenient season. But the term of this governor's rule is drawing to a close; and it is expected by many, that he will be succeeded by the ferocious vice-governor.

Projected visit to Ava—The project abandoned, and its *cause*.

13. Lord's-day. Not an individual ventures to come near me. I am advised to make friends with the vice-governor, by whose orders the house is watched, and whose authority is now paramount to that of the governor, a weak old man, who suffers himself to be set at defiance; but I think that an attempt of that sort would but expose the cause to greater danger.

I am persuaded, as I have been for years past, that the only way to keep footing in Rangoon, is to obtain some countenance at Ava. My principal object in coming hither was to ascertain the practicability and probable advantage of proceeding to the capital. The present governor has given his permission, and the season favorable for going up the river is not far distant. But at the approaching crisis, I find myself destitute of the requisite means. The Board have approved the measure, but have not been able to accompany their approval with the needful remittance. On the contrary, I learn from my last letters from Maulmain, that the annual appropriation for the Burman mission is 10,000 rupees less than the current expenses require! The brethren have been obliged to retrench in every department, instead of being able to make an appropriation for a new enterprise. My extra expense in Rangoon for as-

sistants and house-rent is eighty-six rupees a month, and they have been able to allow me seventeen and a half only! The mission secretary writes me, that for any thing beyond that sum I must look, not to their treasury, but to the Board. Instead, therefore, of entering on a new and expensive undertaking, I find myself unable to remain in Rangoon. But no,—I might hope that an appeal home would provide means for remaining here; but in present circumstances, unable to remain to any advantage without making friends at Ava, and having no hope that the Board will be able to commence a new station, or even sustain the old ones much longer, there remains nothing for me but to fall back upon Maulmain.

It is my growing conviction, that the Baptist churches in America are behind the age in missionary spirit. They now and then make a spasmodic effort to throw off a nightmare debt of some years' accumulation, and then sink back into unconscious repose. Then come paralyzing orders to retrench; new enterprises are checked in their very conception; and applicants for missionary employ are advised to wait, and soon become merged in the ministry at home. Several cases of that sort I encountered during my late visit to the United States. This state of things cannot last always. The Baptist missions will probably pass into the hands of other denominations, or be temporarily suspended; and those who have occupied the van, will fall back into the rear.

GERMANY.—Letter of Mr. Oncken.

Mr. Oncken, under date of 17th August, gives the following cheering statement of the

Continued prosperity of Hamburg church.

Our prosperity has been unprecedented; if the conversion of sinners and external peace and harmony stand among the highest blessings in the kingdom of Christ. Not less than forty-five believers have been baptized and added to the church here since January, and others will be added soon. A spirit of love and concord has bound the hearts of the disciples closer together than ever. Our assemblies continue to be numerously visited, and we have enjoyed seasons when

God displayed his grace with such irresistible power that the effects in the conviction and conversion of sinners were truly astonishing. Our external peace has been as great as our internal happiness; and to crown the whole, the Lord has at last given us the desire of our hearts, in reference to a place of worship, of which I have already apprized you; and which, on some occasions since it was opened, has been nearly filled. Up to the present moment, the authorities have taken no notice of this, though the law and special enactments of the Senate are against us. I trust we appreciate these gifts of our Heavenly Father in some measure, and our hearts are filled with bright hopes for the future.

Churches in Denmark—Increase in Mecklenburg, &c.

As the churches in Denmark had been thrown into an unsettled condition through the influence of two heretical Swedes who had gone among them, and we were prevented from visiting them by the Danish laws, we invited six of the leading Danish brethren to visit us. We have spent six days with them in discussion, conversation and prayer, and have reason to bless God for the result with which he crowned our efforts. We hope that matters will go on more prosperously in Denmark, than has been the case during the last two years; but we want a devoted and judicious brother for that country, to labor as a missionary and visit the churches frequently. Brother Foster, a Dane by birth, and for several years a member of the Baptist church under the pastoral care of br. Rothery in London, would be the man.

I have made a short tour, since my last, into Mecklenburg, and baptized three believers at Boitzenburg, and since then two individuals have applied from Ludwigslust. The little flock at Boitzenburg has been called before the authorities since I visited them, and threatened with severe measures, if they do not desist from their illegal meetings. Our brethren are, however, not daunted by these threats, and continue to assemble regularly and spread the truth as far and wide as they can. I have also baptized four believers at Pinneberg, where we have now a little branch church of twenty-one members, under the care of our valuable brother Mahr.

Religious liberty assailed, yet vindicated.

The last baptisms have again roused the ministers of the State church, and, through their influence br. Mahr supposes, the authorities have announced to him, that if he shall not have quitted Pinneberg in four weeks, he will be expelled by force. (Br. M. is not a native of P.) In consequence of these measures he has applied to the king of Denmark in person, and obtained an interview last week on the island of Föhr. Br. M. presented to his majesty a memorial signed by about forty of the most opulent and influential inhabitants of P., in which the highest testimony was given to the moral character of the Baptists, and the assurance that br. Mahr's removal from P. would be felt as a general calamity. Br. M. was well received, and though the king could not do any thing against the law, he yet intimated that the great changes now taking place every where, must in due time make a change necessary as to religious liberty. Br. M. was however reminded by his majesty's minister, Count Molke, that he must obey the laws; to which Mahr replied, that the apostles had taught a contrary doctrine, when the laws infringed on a man's conscience; and that, acting on what they taught, they had to pay for it with their life. Mr. M. received the assurance, however, that the threat of banishment from Pinneberg would not be carried into execution. We now look forward with deep interest to the way in which our gracious Lord will protect and deliver the infant cause at Pinneberg. We may, however, rejoice even now in the certainty that the truth will triumph there also.

Holstein—Hanover—Gothenburg.

I have just now appointed an interesting and zealous brother for Holstein, as colporteur for the A. and F. B. S., from whose labors I expect the most happy result. Brother Lange has again made two tours into Hanover, in which he baptized several believers; but on the last, from which he returned only a day or two ago, he only just escaped imprisonment. Our Female Missionary Union has quite recently appointed a brother at Wittingen in Hanover, where his labors have been already blessed in the conversion of several individuals. I had also the satisfaction of baptizing, a fortnight ago, a brother from Gothenburg, who is engaged there as colporteur of the American Sea-

men's Friend Society. His wife and another individual are also desirous to follow Christ in all his ordinances; and br. Köbner will most probably visit Gothenburg in autumn. On his return, touching at Copenhagen, he will attempt to land there, and by previous appointment have an interview with the pastors of the Danish churches. When the above fact—the baptism of the Swedish brother—becomes known in Sweden, we may expect the application of the most rigorous measures; for, according to the laws of that country, every individual leaving the National Lutheran church is to be banished from the land.

Progress and prospects in Hungary.

We have again sent two of our most trustworthy brethren into Hungary, to strengthen and encourage our feeble band there, who have passed recently through much fear on account of the threatening attitude which the authorities assumed. The dreaded storm has however passed by, or has been averted. The brethren looked for nothing less than three years' imprisonment and labor at the fortifications, but the Lord raised up a friend for them in a pious Lutheran minister, through whose interference the tracts and books which had been taken from them were restored. Our brethren meet now regularly on the Lord's-day for the worship of God and the observance of the solemn ordinance, by which his death is to be commemorated by his redeemed family till he come. They cherish the hope, that ere long their prayers and efforts for the conversion of sinners around them will be heard and crowned with success, and that the little band will be increased by such as are and shall be saved. As it is attended with difficulty and much expense, to introduce tracts *into* the country, they propose that we should get them printed there; and if our means will admit of it, we shall act on their advice.

Bible and Tract operations—Churches in Stettin.

Our Tract issues this year have amounted already to 235,000 copies, and the very liberal and prompt assistance of the American and Foreign Bible Society has greatly strengthened our missionary labors generally.

Brother Köbner left us for Stettin nearly a fortnight ago, to assist brother Hinrichs for a short time in most im-

portant events which are transpiring there. The other Baptist church in that town, from which our body seceded on account of its unsoundness in doctrine and practice, has been gradually convinced of its errors, many of its most valuable members have joined the church connected with us, and proposals have now been made to join us *en masse*; but as such a measure may be fraught with danger to the church, I thought it prudent to acquiesce in br. Hinrich's request and send br. Köbner. I hope that under God's direction these brethren and the church will act with prudence in this matter. The conversions at Stettin are most encouraging. Br. H. had quite recently baptized nine persons. From a physician, at that place, I have also had an interesting letter, in which he states his intention to join our body; he only wished to have some further information on several points, which br. Köbner will doubtless have given him before now. The prospects at Stettin are, thus, most promising. Br. Lehmann is so much engaged both at Berlin and in the vicinity, visiting the out-stations, that he could not possibly have gone to Stettin.

Accessions in Berlin, &c.—Progress of the cause in Pomerania.

The latest intelligence from br. Lehmann is of a most gratifying nature. They had valuable accessions in the capital and at four or five different places in the country recently visited by br. L.; a number of believers had been added to the little bands already existing, whilst new connections had been formed at other places. I have appointed another laborer, under br. Lehmann's direction, at Frankfort, Oo., having received a donation of £100 from a Presbyterian friend in Glasgow, for missionary efforts.

From the brethren in Pomerania I had a letter quite recently, and the intelligence which it contains is as cheering as the statements I have made in the preceding part of this letter, of Hamburg, Berlin, &c. Fourteen believers had been quite lately baptized and added to the churches, and the most encouraging fields of labor were opening before them.

Projected tour to Southern Germany, Switzerland, &c.

Though my presence is here very desirable, I feel it, notwithstanding, my duty to set out on a missionary tour to

the south of Germany, Elsass, &c., from which we have received repeated invitations, and where we hope the Lord has gathered materials for the organization of churches. I intend to leave here the 19th instant, in company with brother Kruger, one of our deacons, *via* Bremen, Elberfeldt, and up the Rhine to Strasburg, Colmar and Mühlhausen; where we hope to meet some of our brethren from Bavaria, with whom we intend to consult what can be done for that part on a larger scale than what has been attempted before. We shall most likely visit Switzerland, and on our return shall remain some time at Stuttgart, where many things are to be set in order. As no pastor has been yet appointed over any of the increasing churches in Hesse, we are anxious that all things

should be set in order there also, but such is the vigilance of the police and gens d'arms that I fear we shall not be able to enter there, and this places us also under the necessity of meeting the brethren somewhere on the frontier.

We shall require much wisdom, prudence, decision and boldness on this tour; and when remembering what man is at his best, I am ready to ask, “Who is sufficient for these things?” But remembering that our sufficiency is of God and that we are going at our Lord’s command, I am encouraged, even with the fact before me that we shall not be without much opposition and probably persecutions and imprisonment. Remember us, therefore, beloved brother, and pray that *great* grace may rest upon us.

Miscellany.

THE “CHURCH OF GOWHATTY” AND “APOSTOLICAL SUCCESSION.”

We take the following article from the March number of the *Oriental Baptist*.* With the matters rehearsed and commented on we were previously conversant, although, from reluctance to give publicity to them beyond their immediate neighborhood, we had not adverted to them in the *Magazine*. But they have come abroad; and as there is no motive on our own part for concealment, they are republished with the single remark, in regard to the *occasion* of the circulars, that ample grounds exist for believing that no unjustifiable attempts at proselyting were at any time made by the “person” referred to; those who requested baptism having acted on their own independent convictions, and in “the answer of a good conscience toward God.”

* The “*Oriental Baptist*” is a monthly periodical, 32 pp. 8vo., including the “*Calcutta Missionary Herald*,” and is edited and printed by the Rev. J. Thomas, at the Baptist Mission Press, Calcutta. The first number was issued in January, and with the others following gives promise of much interest and usefulness.

The American Baptist brethren, laboring in Assam, have lately been favored with an encouraging measure of success. Seven persons have been baptized during the last three months. The success of their efforts amongst the nominal Christian inhabitants appears to have greatly alarmed the resident assistant chaplain, who, seemingly fearful of losing his congregation, has issued certain documents in the shape of circulars. Having been favored with copies of some of these productions, we have resolved to submit them to the judgment of our readers; and, in the first instance, solicit their attention to the following, dated “*Gowhatty, Festival of St. Andrew, 1846*,” and addressed

“*To the Members of the Church of Gowhatty; especially those who are solicited to become Dissenters.*”

“BRETHREN,—As I am aware that some of the congregation have lately been unsettled upon some religious questions, and been tempted to quit the communion of the church, I feel it to be my duty to address you, to prevent your taking any steps which you may afterwards regret; and I pray that this letter may be useful and satisfactory to your minds.

“Before our blessed Lord ascended from this earth he constituted His Church, which is to last in spite of all opposition until His coming again. He appointed apostles as governors of His Church, who

in turn laid their hands on successors, and these again ordained others, until you come to our present bishops. Of these heads of the Christian Church the apostle says, ‘Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account,’ (Heb. xiii. 17,) and our Lord himself says, ‘If he neglect to hear the church, let him be unto thee as an heathen man and a publican.’ (St. Matt. xviii. 17.) The Church has authority to ordain rites and ceremonies, and pronounce in matters of doctrine, and has power of absolution and excommunication.

“Into this catholic church you have been admitted by baptism, and remember there is only one baptism for the remission of sins, (Ephes. iv. 5.) The English prayer book provides for immersion and for adult baptism; and for people to break up order and union for any such like pretexts is ‘straining at a gnat while they swallow a camel.’

“‘Therefore I beseech you, brethren, mark them which cause divisions and offences, and avoid them,’ (Rom. xvi. 17;) and do not join with those who instead of an ordained minister, ‘after their own lusts, heap to themselves teachers, having itching ears,’ (2 Tim. iv. 3,) nor be of the number of those who ‘*separate themselves*,’ whom St. Jude mentions as sensual, having not the Spirit (Jude, 19). Let me caution you against paying much regard in religious matters to newspapers or such like publications. Let us continue frequent in the Lord’s house, ‘not forsaking the assembling ourselves together, as the manner of some is,’ (Heb. x. 25), but when we can, attending daily service, if not all, yet some part; do not stay away because you will be too late, or because you cannot remain until the end. Come to church and join in one psalm, or hear one lesson or offer one prayer. Especially in days when the Cutcherry is closed, I may ask in the words of Nehemiah, ‘Why is the house of God forsaken?’ (Ch. xiii. 2), and if you cannot hear so as to understand, occupy yourself with some good book, or in private devotion. When any person is sick do not fail to give me notice, that I may visit you according to the injunction of St. James. Finally, my brethren, I exhort you that ye should earnestly contend for the faith which was once delivered to the saints, (Jude,) praying sincerely that the Lord will be pleased to heal the schisms between Christians, and endeavoring to keep the unity of the Spirit in the bonds of peace.

“Your faithful servant in Christ,

(Signed) “ROBERT BLAND.

“*Gowhatty, Fest. of St. Andrew, 1846.*”

We do not, for one moment, question the right of this gentleman to adopt measures for staying the progress of what he deems an evil; nor can we condemn the zeal and energy displayed on behalf of what he no doubt conscientiously believes to be truth. We will not question the sincerity of his belief that “the Church” is invested with the attribute of infallibility; but when he charges “people” with causing divisions and offences, we must take the liberty to tell him that there are persons in Assam, beyond the pale of the “Church of Gowhatty,” who, with the bible in their hands, believe that the doctrines above propounded are not the doctrines of the church of Christ, and hence they are apt to conclude that the “church of Gowhatty” is not the church of Christ, although there may be members of Christ’s body in it; hence, too, the very natural conclusion that separation from such doctrines is not the separation condemned by Jude. Further than this, these persons believe that the teaching of such doctrines, as that “the church has authority to ordain rites and ceremonies, and pronounce in matters of doctrine, and has power of absolution and excommunication,”—is destructive to the souls of their fellow-men, leading them away from the Savior of the bible, who alone can save, to put their trust in some mysterious absolving power, called “the Church.” Now with such views, it would say but little for their compassion did they not present to those around them the glorious gospel of the blessed God, with a full and free salvation,—a salvation unfettered by any human authority—untarnished by any human channel of communication,—to all who believe in the Lord Jesus Christ.

But the grand defect, in this gentleman’s estimation, of these teachers and preachers is that they are not “ordained ministers,”—that is, they know nothing of the virtues conferred by the laying on of the hands of a modern bishop. Certain awful and incomprehensible powers are supposed to have been communicated by the contact of the hands of the apostles with the heads of their successors, “who, in turn laid their hands on successors,” and thus the mysterious influence is said to have been communicated from hand to head in an unbroken chain to the present day. If the “ordained minister” of the “Church of Gowhatty” has no better authority than the baseless fabric of Apostolic succession on which to rest his claim to a ministerial monopoly in Assam, the “unauthorised teachers” in his vicinity will find but little difficulty in maintaining their position. That the apostles could have had no suc-

cessors, is evident from the qualifications required in the case of one chosen by the assembled brethren to fill the place of the traitor Judas. “Of these men,” says Peter, speaking under the guidance of the Spirit of God,—“who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” (Acts, i. 21, 22). Or, as in the case of Paul, who was as “one born out of due time,” a special revelation was needful, the visible presence and personal teaching of the Lord Jesus Christ attesting the validity of his apostleship. Let the assumed successors of the apostles bring us these scriptural credentials, and we will receive them: but nothing less will suffice. Either they must have been amongst those who companied with the apostles from the baptism of John to the period of the ascension of our Lord;—or they must have been invested with their apostleship by the Lord Jesus Christ personally and visibly present to them. Less than this did not suffice in the days of the apostles; are we to be satisfied with less now?—Again, the Scriptures teach us that the apostles occupied the position of foundation stones in the spiritual building, Jesus Christ himself being the chief corner-stone. But this strange figment of apostolic succession involves the absurdity of carrying up the foundation to the top of the building. If the salvation of sinners is dependent on the administration of certain ceremonies by men possessed of mysterious prerogatives communicated to them through a succession of apostolic men from the days of the apostles, then Christ died in vain; for not only are the evidences of power absent, but the existence of the necessary chain of communication has nothing better to support it than visionary legend and fable. A clergyman of the establishment, the Rev. Carus Wilson, thus writes:—“I defy any one to prove, clearly, an unbroken line, from the apostles to the clergy of our church. But, supposing it can be proved ever so satisfactorily, I maintain that the clergy have no ground for self-importance because of such a discovery. If apostolical spirit be wanting, what avails apostolical succession? The churches of Asia can fully trace their pedigree; but what avails such a distinction, amidst all the wretched ignorance, superstition, and ungodliness under which they are lying?” The silence of Scripture on so important a doctrine is sufficient to place the matter beyond doubt. Can we for a moment entertain the supposition that a subject affecting vitally the

eternal interests of the whole human race, would have been left in a state of uncertainty and conjecture?—Impossible. But enough. The evidence of the falsity of the doctrine is so plain and so overwhelming that did we not know the power of prejudice and the deceitfulness of the human heart, it would be matter of wonder how educated men could possibly be led away by such a “cunningly devised fable.”

We question not the *antiquity* of these pretensions. The seed of every corruption in the church is to be found in the times of the apostles. To the praise of the Ephesian church it is written, “Thou hast tried them which say they are Apostles, and are not, and hast found them liars.”

But, says our ministerial monopolist, “The church has authority to pronounce in matters of doctrine.” Well, let us “hear the church,” and we bring forward a witness whose right to be heard, even the “ordained minister” of the “church of Gowhatty” himself cannot question. The BISHOP OF NORWICH, in a visitation charge to the clergy of his diocese, thus speaks,—and in his views on this point we most cordially concur:

“He would earnestly advise the clergy not to bring before their hearers a tenet that would not bear minute inquiry, and was certainly calculated to deter close thinking men from uniting with the church, rather than attract them to it. Let him refer them for a moment to the supposed chain of apostolical succession. Its first origin had no foundation in Scripture, and its first links were involved in obscurity and perplexity that it was impossible to disentangle. That consideration alone should make them pause before they made such a slender basis the ground of their opinions; and, if they looked to the manifest corruptions that had crept into the Greek and Roman churches, it was very difficult for Christians to say how they could regard these through the dark ages as lights to guide to life. Their own experience would suggest what might be the consequence when such a doctrine was held by men covetous of power, imbued with the love of intrigue, and influenced by worldly ambition. But beyond these considerations, he would remind them that this doctrine was not to be found in any part of the liturgy, or in any of the articles of the Established Church. It was opposed not once only, but repeatedly. Indeed, the only true apostolical succession was the succession of apostolical doctrine.”

Our friends in Assam may take courage. IF THE ONLY TRUE APOSTOLICAL

SUCCESSION BE THE SUCCESSION OF APOSTOLICAL DOCTRINE, as "pronounced" by "the church" through the Bishop of Norwich, then there can be but one opinion on the question, whether the superior claim to this prerogative rests with the missionaries in Assam, or with the gentleman who denies their right to preach the gospel.

The Circular above given enunciates certain general principles; we now come to their practical application. The following letter was handed to a young man on the morning of his baptism. The writer seems to have been misinformed; the party "about to be re-baptized" was the person addressed, and not his sister. The letter, as we learn from the note prefixed, having been intended "for circulation," there can be no breach of confidence in its insertion.

"My dear Sir,—If the enclosed letter is acceptable to you or any of our congregation, I hope you will read it, and, if you like, copy it, and show it to others also of the community, as I mean it for circulation.

"Yours truly,
(Signed) "R. BLAND.

"Mr. L. S.—, Jun.

"My dear Mr. S.—As I have been told that your sister is about to be re-baptized tomorrow by some person of the sect of Anabaptists, I cannot omit writing you a few lines, if perhaps I may be the means of hindering such a proceeding. I wish that you had given me timely notice that I might have written a fuller letter—or have conversed with your sister upon the subject. But I hope you will see her and at least advise her to wait and pause till she has more time for information and reflection. I have myself several times administered the Lord's supper to Miss S.; was she then not a Christian when she presented at the communion table? Has she up to this time been an unbeliever? or a heathen? Has she not already been baptized? There is but one baptism—and by seeking for a second she is throwing discredit upon her first—and she is making herself responsible for having attended the Holy Communion before she was a member of Christ's Church. Then I ask who are they who have been trying to entice her away? Who is going to un-

dertake to re-baptize her? Where is his commission to baptize at all? Who sent him? What is he sent for? Was he introduced into Assam to make quarrels and divisions among the Christian community? to draw them away from Church and join them to his own sect? Is this like the behavior of a true minister of Christ? Pray, if it be in time, try to open the eyes of your sister, and prevent her being led astray in taking a very improper step—and may God forgive me if I have been too negligent in warning my flock against these and other errors, and may he have mercy upon and bless us and all his people for Christ's sake.

"Your faithful Minister,
(Signed) "ROBERT BLAND.
"Saturday evening, Dec. 12, 1846."

Misrepresentation is a commodity that cannot be used too sparingly; the party who wields this weapon generally ensures his own defeat. "If a man strive for masteries, yet is he not crowned except he strive lawfully." The effort designated "trying to entice her away," is, we doubt not, neither more nor less than the simple proclamation of the truths revealed in the New Testament,—something after the manner of the apostles, and the disciples at Jerusalem, who, when they were scattered abroad, although "unordained ministers," "went every where preaching the word," (Acts, viii. 4). The separation of God's people from the world and from the mere form of godliness is the legitimate effect of such preaching. The enlightening influences of God's Spirit frees the soul from that yoke of superstitious bondage—the "authority of the church," falsely so called. Then faith in the "blood of Jesus" is found to be more precious and life-giving than a belief in ecclesiastical "absolution." The Bible takes precedence of the Prayer-book, and the laws and commandments of Christ have assigned to them the place previously occupied by the "traditions of men." How unwise, then, to quarrel with the results of free inquiry. How futile the attempt to stifle conscientious conviction. "If this counsel, or this work, be of men, it will come to nought. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

American Baptist Missionary Union.

DESIGNATION AND DEPARTURE OF MISSIONARIES.

In the Magazine for August, p. 308, we had the pleasure to announce the appointment of several missionaries to Asia, and among others Messrs. Danforth and Stoddard to Assam and Mr. Moore to Maulmain. The public services of designation of these brethren were held at Worcester, Mass., Oct. 26, in connection with the ordination of Mr. Danforth to the Christian ministry. Sermon on the occasion by Rev. Dr. Sharp, Instructions of the Executive Committee by the Foreign Secretary, Address with hand of fellowship by Rev. S. B. Swaim (p. 416). The following Wednesday, Nov. 3, the missionaries with their wives, Mrs. Frances A. Studley Danforth, of Worcester, Mrs. Drusilla C. Allen Stoddard, of Collins, Erie co., N. Y., and Mrs. Elizabeth W. Forbes Moore, of Cincinnati, O., set sail from Boston for Calcutta in the ship *Cato*, Plummer commander, with every prospect of a pleasant and speedy passage. Rev. Messrs. Simons and Brayton of Maulmain and Tavoy Missions, returned to their stations by the same opportunity. Mrs. Brayton remains for a time in this country for the recovery of health. Mr. and Mrs. Greer, appointed to Arracan Mission, are also detained by personal engagements, in hope of embarking next spring.

MISSIONARY REINFORCEMENTS OF 1847.

The sending forth of the above named missionaries and of others who have left us since the beginning of the year, together with the departure of some temporarily withdrawn from their labors, seventeen in all, is a just occasion, in many of its aspects, for devout rejoicing and thankfulness. It is an onward movement in the prosecution of our work. It provides at some points for exigencies that could no longer brook delay. It favorably contrasts

with results of former years, and gives token of better years to come. It reassures us that the God of missions has not forsaken us; and with our best thoughts and soberest emotions, we are ready to say, in review of the whole, "O give thanks unto the Lord, who remembered us in our low estate; for his mercy endureth forever."

But thanksgiving and congratulation are not alone our pleasant work. The good we rejoice over is not unmingled. To some extent it has been secured at a painful sacrifice, and that sacrifice wrung from brethren and missions who ought rather to have obtained commiseration and enlargement.

To those who are familiar with the history of the year it needs not be stated, that the means for sending out these new supplies of *missionaries* were derived, in part, from the painful withholding of *pecuniary* supplies from the Missions. The Executive Committee could find no alternative to the breaking down of missions and stations but to send more laborers. *Men must be sent.* And they accordingly consecrated to this purpose such portion as might be needed of the contributions made by the churches during the fiscal year, and said to their youthful brethren, ready to give *themselves* to the missionary work, "You shall not be held back; the funds to send you shall not fail." And these brethren have been sent:—but only because what was lacking from the churches, the Missions have supplied; in other words, the *addition* has been, in part, a *substitution*. As one illustration of several, see Mag. pp. 124 and 338.*

* Mr. Ingalls, referring to the appropriation for Arracan, and having particularized the objects to which it was to be applied—chiefly the support of native preachers—says, June 30, "I can do nothing effectually with the amount, and request the Executive Committee to reconsider," &c. See also Dr. Judson's statement, p. 424 of this number.

Shall the past, in this particular, foreshadow the future? The time is drawing nigh for the apportionment of funds for the coming year. Shall the Committee re-apply the principles of the past year's appropriations? Siam is not supplied; Arracan is yet desolate; Mr. Dean is without an associate; Sibsagar pleads for a helper. And other stations and missions demand immediate succor. Must they fail of it? Shall the Missions impart to our ability out of their "deep poverty"? Or, will the home friends of the Missions make up beforehand what is lacking, "as a matter of bounty, and not as of covetousness"?

MAULMAIN.—*Sickness and expected return of Mrs. Vinton.*—Mr. Vinton writes July 21, "What we have long feared, has at length come upon us. The state of Mrs. Vinton's health is such, that she has been ordered to America by the first good opportunity. We had fondly hoped that God would spare us till the slumbers of the American churches should be broken, and men should be sent to take our places when we were gone. But alas! alas!—my heart dies within me and tears blind my eyes that I cannot see. O God, give not thine heritage to reproach."

LETTERS, &c., FROM MISSIONARIES.

ARRACAN.—*J. S. Beecher* June 21, July 21.
—*L. Ingalls* June 30, July 1 (2).
ASSAM.—*C. Barker* March 30, Aug. 2.—*M. Bronson* May 18, 30.—*N. Brown* May 28, July 31.—*O. T. Cutter* June 11 (2), July 3 (2), 26, —?
BURMAH.—*N. Harris* July 22.—*H. Howard* June 19, July 23.—*A. Judson* May 20, July 1.—*F. Mason* June 17, July 20.—*Maulmain Mission* July 20.—*T. S. Ranney* Dec. 4, 1846, June 20, July 22.—*L. Stilson* June 21 (2), July 21.—*J. H. Vinton* June 18, July 21.
CHINA.—*W. Dean* June 18, July 17, 19.—*E. C. Lord* May 4.
FRANCE.—*E. Willard* Aug. 10, 28, 31.
GREECE.—*A. N. Arnold* Feb. 10, July 20, Aug. 18, 20.—*R. F. Buel* Aug. 20.
GERMANY.—*J. G. Oncken* Aug. 4, 17, 18, 27.
CHEROKEES.—*E. Jones* Aug 3 (2).—*H. Upham* Aug. 20.—*W. P. Upham* Sept. 27.
SHAWANOEES, &c.—*F. Barker* Aug. 19.—*J. Meeker* Aug. 23.—*J. G. Pratt* Aug. 27.
OJIBWAS.—*A. Bingham* July 16, Sept. 18.—*J. D. Cameron* Aug. 22.
OTTAWAS. *L. Stater* Sept. 30.

DONATIONS

Received in October, 1847.

Maine.
Hancock Assoc., Daniel Morgan tr., viz.—Coll. 50,35; Sedgwick, 1st ch. 27,50; do., North ch. 10,00; Ellsworth Village, ch. 5,70; Hancock, 1st ch. 5,25, 98,80
Lincoln Assoc., Asa Perkins tr., viz.—Coll. 13,10; Hope, ch. 40,00; Warren, ch. 48,00; Thomaston, 1st ch. 21,85; do. 2d ch., Sab. sch. class, 91c.; Friendship, ch. 4,20; St. George, 2d ch. 3,00; Union, 1st ch. 2,00, 133,06
Waldo Assoc., Robie Frye tr., viz.—Coll. 6,25; Montville, 1st ch. 13,50; Liberty, ch. 14,25; Searsmont, ch. 6,25; Belfast, ch. 15,33; Frankfort, 2d ch. 16,50; China, Rev. H. Kendall, 10,00; Knox, Fem. M. Soc. 2,62, 84,70
Bowdoinham Asso., Wm. R. Prescott tr., viz.—Coll. 12,58; Monmouth, 1st ch. 16,00; do., Mrs. Freeman 39c.; Richmond, E. M. Avery 10,00; Hallowell, 1st ch. 49,01; do., a Girls' Sab. sch. class cent coll. 69c.; do., Mrs. Butler, 1,00; Bowdoin, 2d ch. 5,37; Wales, ch. 2,70; Leeds, 1st ch. 6,25; do., Fem. Miss. Soc. 10,81; do., 2d ch. 3,00; Wayne, ch. 9,11; Lichfield, Mrs. Dennis, 1,00, 127,91
Kennebec Assoc., Gilbert Pullen tr., viz.—Coll. 8,41; Belgrade, Asa Cummings and wife 20,00; Anson, ch. 4,00; New Sharon, ch. 3,55; Norridgewock, 1st ch. 4,25; Solon, ch. 2,50; Bloomfield, ch. 50,00; Skowhegan, ch. 5,00; Waterville, ch. 88,62; Cornville, bequest of a lady, 30,70; jewelry 80c.; West Sidney, ch. 9,00; "a breast-pin, by a friend," 50c.; Augusta, 1st ch. 13,30, 240,63
Cumberland Assoc., J. Chandler tr., viz.—Coll. 24,31; Auburn, ch. 8,75; Brunswick, Main St. ch. 20,82; Harpswell, E. Alexander 1,00; North Yarmouth, Fem. Bur. Miss. Soc. 30,00, 84,88
Saco River Assoc., J. Gowen tr., towards the sup. of Rev. Ivory Clark,

viz.—Waterborough, 1st ch. 25,00; Alfred, ch. 9,47; Alfred Gore, ch. 11,00; Lyman, 1st ch., two friends 1,25; Limington, ch. 4,37; Parsonfield, 1st ch. 7,47,	58,56		
Damariscotta Assoc., B. W. Plummer tr., viz.—Coll. 11,53; bequest of Ann Woodbridge 5,00; New Castle and Alna, ch. 21,73; Waldoborough, ch. 46,20; Wiscasset, Fem. For. Miss. Soc. 5,00; Thankful Arrell 2,00; Damariscotta Mills, ch. 2,50; Woolwich 50c; Nobleboro', 2d ch. 177,00,	271,46		
per Rev. Joseph Wilson, Agent of the Board, to cons. Rev. Charles Miller, J. R. Loomis, Wm. Stockbridge, Rev. William Johnson, Rev. Arthur Drinkwater, Rev. Samuel Field, Rev. Edward Freeman, Rev. David Nutter, Rev. S. G. Sargent, Rev. Obed Walker L. M. and one to be named.	1100,00		
North Haven, ch.	1,75		
East Thomaston, J. Wakefield	10,00		
Wiscasset, John Sylvester	5,00		
	1116,75		
New Hampshire.			
Milford, Mrs. Anna H. Bolles	5,00		
New Hampshire State Conv., George Porter tr.	450,00		
Fitzwilliam, P. Howe 5,00; Mrs. Louisa Howe 5,00,	10,00		
	465,00		
Vermont.			
Addison Co. Asso., J. P. Huntington tr.	34,33		
East Windsor, towards sup. of Rev. N. Brown,	10,00		
	44,33		
Massachusetts.			
Boston, a friend,	1,00		
do., "a friend,"	50,00		
do., Tremont St. ch., Sab. sch. for Mrs. Wade's sch.,	9,35		
do., Charles St. ch., mon. con.	7,00		
do., Bowdoin Sq. ch., Board Benev. Operations, W. C. Reed tr.	18,38		
do., Union ch., Geo. W. Chipman tr.	19,65		
do., 1st ch., viz.—towards the sup. of Rev. F. Mason, 100,00; for sup. of a pupil in Mrs. Bullard's sch. named William R. Collier, 7,00; Mrs. Prudence C. Loring, for sup. of a pupil in do. named James Loring, 18,00; Mrs. Elizabeth			
Reeves, for sup. of a scholar in do. named Melissa Y. Neale, 10,00, 135,00 do., Baldwin Place Infant sch., for Mrs. Bullard's school,	2,50		
do., Rowe St. ch., "a few ladies," for the sup. of nat. preachers under direction of Rev. Mr. Wade,	80,00		
	322,88		
Brookline, ch., mon. con., for Sept. and Oct.,	43,62		
Chelmsford, Bap. Fem. Jews Soc., Mrs. Sarah Osgood tr., "for the spiritual benefit of the Jews at the German Mission,"	7,20		
Lowell, 1st ch., J. A. Brabrook tr., mon. con.	56,47		
do., 2d ch., Mrs. N. Richards	10,00		
Old Colony Assoc., John Collamore tr.	131,73		
Newton Upper Falls, Miss Eliza Jameson, for the French Mission,	10,00		
North Attleboro', Mrs. Mary E. Arnold, for sup. of an orphan to be named Mary E. Arnold in the Assam Orphan sch. at Nowgong,	25,00		
Andover, Rev. Benjamin Corbett	8,23		
South Reading, Miss E. Wetherby	5,00		
West Scituate, Mrs. John Colamare	5,00		
Kingston, ch. and soc. (\$25 of which is for Shawanoee meeting-house) to cons. Rev. Thomas E. Keely L. M.	100,00		
West Cambridge, Mrs. Ruth Yates 5,00; a female friend	15,00		
Taunton Assoc.	30,16		
Wendell, ch.	1,52		
Granville, Jennett Granger	1,00		
South Yarmouth, "a few individuals, for Mr. Bronson's Orphan School, Assam,"	8,00		
Worcester, coll. at designation of missionaries held in the 1st ch., C. Berry tr.	56,65		
	837,46		
Rhode Island.			
Old Warwick, ch., mon. con.	3,00		
Fruit Hill, ch., Sab. sch., for Sab. schools in foreign lands,	2,50		
Providence, Bible class in Pine St. ch.	46,00		
	51,50		
Connecticut.			
New London, coll. at a union meeting of the churches,	41,22		
North Stonington, Levi Meech	10,00		
Groton Bank	3,00		
Woodstock, 1st ch., to cons. Rev. Henry Bromley L. M.	100,00		
	154,22		
New York.			
Unadilla Forks	10,37		
Madison Assoc., W. Cooledge tr.	26,00		
Brooklyn, South ch., mon. con.	75,00		
Benton, ch. 5,25; Mrs. Joel Wheeler 1,00; Miss Catharine			

L. Wheeler 1,00; Mary Ann Hoyt 1,00; Elizabeth Finn 1,00,	9,25
Ithaca, Berean ch., Bap. Fem. For. Miss. Soc., to ed. a boy in the Nowgong Orphan Institution, Mrs. Sarah W. Bower sec'ry,	12,00
Lake George Assoc.	8,50
Dutchess Assoc.	90,26
Stephentown Assoc., to cons. Rev. Stephen Jones and Rev. Salmon Hatch L. M.	203,00
Niagara Assoc., per tr.	55,00
Orleans Assoc., viz.—Albion ch., to cons. Rufus Reed L. M.	100,00
Genesee River Assoc., per tr., 110,69; do., Castile ch., for Rev. Mr. Stoddard's outfit, 26,05,	136,74
Genesee Assoc., per tr.	130,40
Livingston Assoc., per tr., to cons. Rev. Samuel M. Bainbridge and Rev. Daniel B. Purington L. M.	201,34
Cattaraugus Assoc., per tr. 54,05; do., Hinsdale, ch. 8,00,	62,05
Steuben Assoc., per tr., to cons. Rev. Simon Sutherland, Rev. Alonzo W. Sunderlin, Rev. Jonathan Ketchum and Rev. Edward W. Martin L. M.	400,29
Chemung River Asso., per tr., to cons. Rev. R. B. Swick L. M. 155,95; Campbell and Erwin, ch., for outfit of Mr. Stoddard, 19,25; Elmine, ch., to cons. David Howell L. M. 100,03,	275,23
Yates Assoc., per tr., to cons. Asa B. Miner L. M.	100,00
Buffalo Assoc., per tr.	65,19
Seneca Assoc., per tr., (of which \$10 from Mrs. M. Chapman of Reading, towards sup. of Rev. J. G. Oncken, and \$6,25 from Farmersville Fem. Karen Soc., for Karen Miss.) to cons. Rev. Howell Smith and Jas. McLallen L. M.	200,97
Monroe Assoc., per tr., (\$75 of which is from Alva Strong and William E. Arnold towards sup. of a native assistant in China under the direction of Rev. W. Dean, and \$50 from 2d ch Rochester, for sup. of two children in Tavoy Miss.) to cons. Alva Strong, Epaphroditus Wolcott, William E. Arnold, Charles Tenny, Ashbell A. Hosmer, Rawson Harmon, Jr., Rev. Martin Colman, Rev. A. C. Kingsley,	

Rev. W. D. Corbin, Rev. S. S. Parsons, and Wm. N. Sage L. M.	1100,00
Wayne Assoc., per tr., to cons. Mrs. Clarissa Spear L. M. 101,40; Palmyra, ch. 29,00;	130,40
Canisteo River Assoc., per tr.	21,64
Avon, Samuel Allyn	3,00
Lima, Humphrey Briggs	5,00
Pike, Martin Allyn Smith	7
Little Valley, Miss Sarah A. Pierce	5
Brockport, R. W. Gould	1,00
Greece, C. B. Hoyt, for Arracan Miss.	25
Penfield, Miss F. Fuller	1,25
A friend	25
per Rev. S. M. Osgood, agent of the Board,	2990,12
Gouverneur, Fem. Miss. Soc., Miss J. King tr.	15,00
Madison, Ladies Benev. Soc., for Nowgong Orphan School,	10,00
Fredonia, ch.	19,00
Collins, ch.	5,73
Busti, ch. 4,25; do., Mr. Dolly 1,00,	5,25
Hamilton, Ladies' Benev. Soc., for Nowgong Orphan School,	25,00
	3504,48

Pennsylvania.

Jackson and Gibson, ch. and Rev. I. B. Worden, to cons. him L. M.	100,00
Bridgewater Assoc.	35,00
	135,00

Ohio.

Andover, A Gillett	1,00
New Lyme, C. M. Gillett	1,00
Dayton, Ladies in Cooper Fem. Sem., for Nowgong Orphan School, per Rev. S. M. Osgood, agent of the Board,	3,50
	5,50

Illinois.

Rock Island Assoc.	6,17
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Iowa.

Iowa State Conv.	11,79
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Sundry articles of jewelry sold by Rev. D. L. Brayton,	8,73
	6340,93

Legacies.

Hubbardston, Vt., Sarah T. Wood, James Barlow administrator, for the Burman Miss.	25,00
New Haven, Vt., Mrs. Louisa Langdon, Helem Stuart administrator,	100,00
	125,00
	6465,93

Total from April 1, to Oct. 31, \$41,793,94.

R. E. EDDY, *Treasurer.*

☞ A list of boxes, &c., lately received, will be given in the next number.

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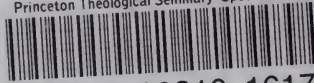
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